# the Nation

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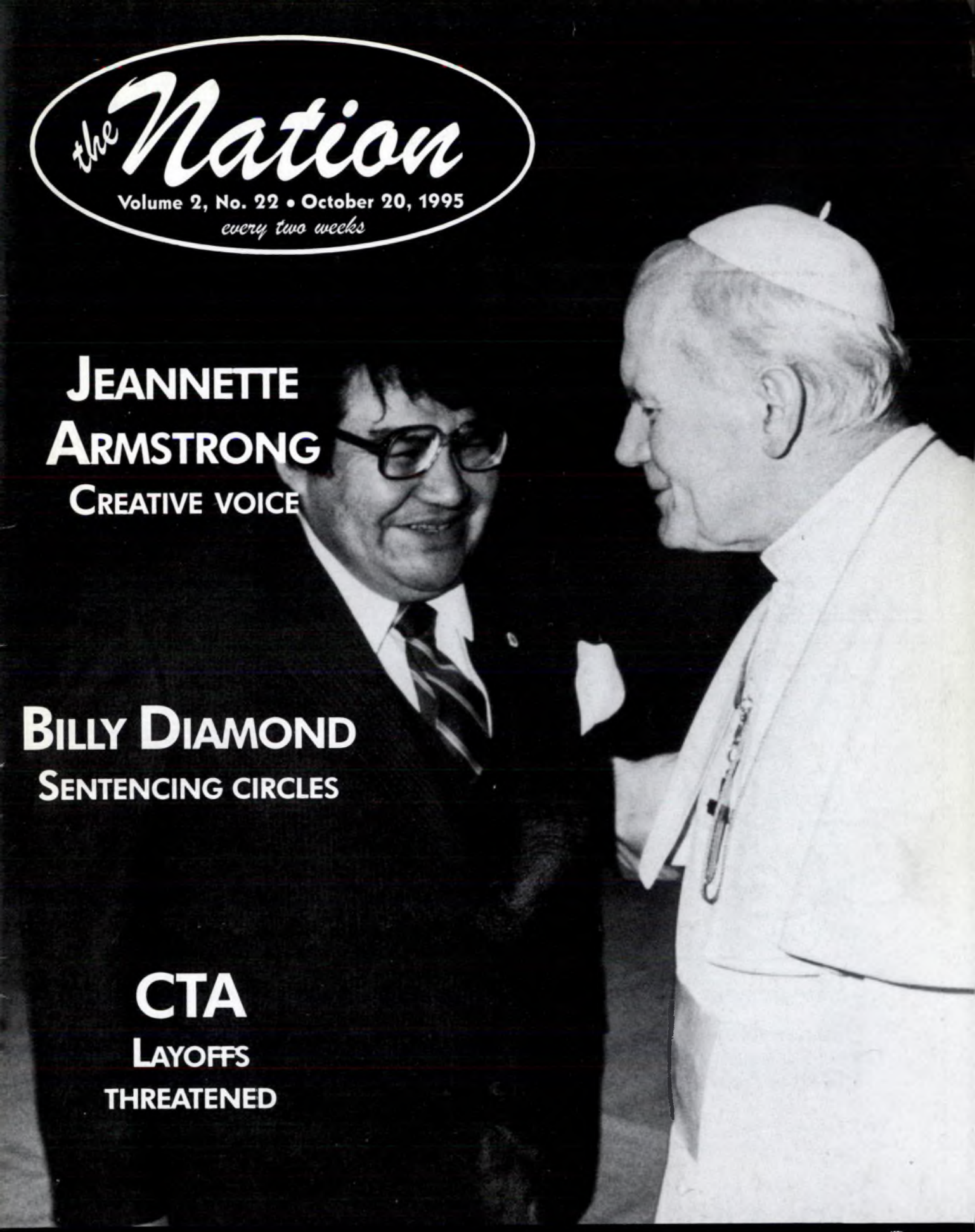
every two weeks



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# THE PREFERENCES OF THE NORTH...

# August 22

It's been 15 years since the move to the mainland
From Fort George Island to the new town of Chisasibi

The resentments and grievances are still there
But we don't cry foul foul any more
We are concerned about matters of our new town
We don't criticize as much
Our views are open

More street legal campaigning with important people
We are not the wretched bewildered Crees of 15 years ago
But have we found happiness?
No
Happiness is something no one really has, we always fear losing happiness
We will have happiness through peace

Margaret Cromarty

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COVER PHOTO: Pope John Paul II accords Grand Chief Billy Diamond a reception reserved for heads-of-state, 1980.

October 20, 1995

# REZ NOTES

Welcome to another edition of *Rez Notes* where our quest is to answer that age-old question, "What the hell is goin' on?" Yes, our spies have been working overtime and keeping their eyes and ears alert for all the weird goings on the world over. We begin.

WASKAGANISH- Be afraid, be very afraid, say extremely reliable sources. The legendary "sea monster," Loobitsh, the Cree equivalent of which is Wasky, was seen surfacing in a river not far from the community. As is always the case in many sightings, the witnesses didn't have cameras. More on this story as it unfolds. In other news, two young men came upon a polar bear carcass while on a canoe trip. When they returned later for the pelt the bear was gone and the guys, no doubt, were taught a valuable lesson on procrastination. More on that much later.

CHISASIBI- Thanksgiving weekend saw fierce, hardhitting badminton competition with **Lise Lacaille** winning in the Women's Division. The Men's title went to Yves Lacroix. In the doubles category, prizes went to, again, Lise Lacaille and her partner, **Benoit Strasbourg**. They were awarded new rackets and rollerblades. There's an idea. Roller badminton. People are also all atitter about the upcoming **Susan Aglukark** gig and the Special General Assembly, both taking place around the same time. One hundred Cree Nation reps are expected. But that's not all. There's the monster bingo on the 19th where they're letting a whole bunch of prize money go for the final jackpot.

EASTMAIN- Visitors to Eastmain be warned. There is a limit to the amount of alcohol you can bring in with you. It is: no more than one case of 24 bottles of beer or one 1.14-litre bottle of liquor or 4 litres of wine per person. These amounts cannot be combined, as if anybody would want to combine beer and wine. Anything over the limit will be seized and, here's the interesting part, returned at a later date.

NEMASKA- Residents are to be treated to what we hope will be dazzling displays of oratory when Nemaska gathers to listen to youth opinion on Canada-Quebec relations...

OUJE-BOUGOUMOU- Practically everyone in town made the long journey to the Big Apple, to accept their UN award we've been hearing so much about, on the week of September 20-25. While in the city they were treated to limo tours of the city and of course spent all of their money in Manhattan's shops. Along for the festivities were the Chief, community Elders and Eastmain's native son, **Ted Moses**.

MONTREAL- It's just a rumour right now but the prehistoric Rolling Stones might be in town again this winter in support of a new acoustic album. An even wilder version of the story is that they'll be playing at the Forum!!! Call your friendly neighbourhood scalpers ASAP.

ELSEWHERE- A Philadelphia man saved a 17-month-old's life by catching him in his arms when he fell out of a three story window.

La La Land- **OJ** walked.

TV- Did you catch the "alien autopsy" on TV a few nights ago? Believers claim the film was shot on and smuggled out of an Air Force base in the late 40's after a "disc" crashlanded in a desert near the town of Roswell in the southern U.S. A whole cult of "Roswellians" has sprung up and are petitioning the people in charge of matters such as these to declassify all files on the mess. Check out UFO Weekly for "unofficial" details.

Ndiamon


the Nation

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Montreal,
Canada H2V 4S8

***Editorial***
Tel.: 514-272-3077
Fax: 514-278-9914

***The Nation Head Office***
P.O. Box 151
Chisasibi, Qc. J0M 1E0

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# CREES SEEK 19 AMENDMENTS TO GUN LAW

An ancient tradition is under attack. Among the Cree people, a Chishayuu often leaves a special gun to a favourite grandchild as a remembrance on his death.

Under the federal gun legislation now before the Senate, the Elder could be breaking the law.

First of all, the new law provides for a minimum one-year jail sentence for anyone who gives a gun to someone without a Firearms Acquisition Certificate.

The minimum age for an FAC will be 18 years. New applicants for FACs must pass a $50 safety course, even if they've been using guns their entire lives. The courses and final exam are not offered in Cree.

Transferring a firearm will also entail completing a registration certificate transfer form (also not offered in Cree) so federal bureaucrats can update their new $1-billion gun registry.

Under the new law, all 6-7 million firearms in Canada have to be registered.

Anyone who deliberately refuses to register a weapon faces a 10-year prison term and large fine. Those who forget to register a firearm face a lighter penalty—up to six months in jail and a fine of up to $2,000.

In September, the Grand Council of the Crees and Cree Trappers' Association presented a brief on the gun law to the Standing Senate Committee on Legal and Constitutional Affairs. The Cree brief calls on the Senate to make 19 amendments to the government's law, which has already been adopted by the House of Commons.

"We reiterate here forcefully that without the amendments we have suggested, the draft legislation is unconstitutional as it violates the Cree's aboriginal and treaty hunting and trapping rights," says the brief.

"(Firearms) are essential tools for the continuance of our hunting and trapping traditions."

Senators were informed that Crees have "a constitutionally protected right to possess and use firearms."

Their attention was directed to the James Bay and Northern Quebec Agreement, which states, "The right to harvest shall include the right to possess and use all equipment reasonably needed to exercise that right."

The Agreement further stipulates, "The exercize of the right to harvest shall not be subject to the obtaining of permits, licenses or other authorization," and says all permits or licenses for guns shall be managed by "respective local governments" and available "at a nominal fee."

The brief says existing Criminal Code rules have proven "unreasonably onerous" to Crees. Course materials for gun safety courses are "largely irrelevant to the needs of the Cree." Plus, no money is available for translation, instructor fees, course materials or classroom space.

by Alex Roslin

# CTA FUNDING WOES MAY MEAN LAYOFFS

Is the Cree Trappers' Association dying a death of small cuts?

Continuous funding cutbacks have left the CTA scrambling to make ends meet, contemplating layoffs and forced to eliminate some of its most popular programs. "It's very, very tight right now," said CTA secretary-treasurer Simeon Pash.

"We may even have to make a drastic move and lay off some people."

Last December, the CTA came a breath away from putting some of its staff on UI until more funding was secured in April. That proved unnecessary, but this year's funding situation seems more precarious than ever.

The CTA needs $500,000 a year for operations and another $500,000 for programs and services to trappers. This year, only $400,000 has been secured.

Under the James Bay Agreement, the feds, Quebec and Crees share the CTA's funding. But all three parties have been coughing up less. Ottawa has repeatedly slashed its contribution, so that today it is only 25 per cent of the total instead of the required 33 per cent.

One of the CTA's most successful projects, the trapper training program, was effectively killed when Quebec pulled out a few years back. This move prompted other funders of the $1.2-million project to pull out also. Today, the Cree School Board is the only entity left to kick in a small sum.

Under the program, Elders took young trappers out to a trapline and showed them the ins and outs of traditional sustenance hunting without modern equipment like skidoos. "It was a very nice program and everybody enjoyed it from young people to Elders," Pash said.

Falling interest rates have forced Cree compensation fund managers to scale back on their contribution to the CTA.

This summer, the Board of Compensation agreed to put up some extra money but only if it was matched by the James Bay Eeyou Corporation. This did not occur.

At the CTA's annual assembly in August, members passed a resolution saying the "issues, opinions and the concerns of the Cree Trappers must be considered seriously" by Cree entities.

*—Alex Roslin*

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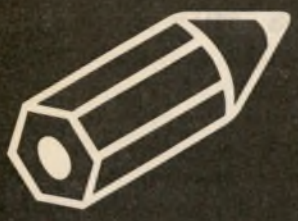

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Deadline is Nov. 15, 1995 with $2000 in cash prizes to be won

More details in the next Nation. Sponsored by The Cree School Board & The Nation

# SOLUTION TO THE BORDER DEBATE: F-18s

In 1991, a top separatist lawyer and policy-maker made a surprising statement.

The First Nations and Quebecers "are going to have to talk together because they both, or all, have the right to self-determination," said Daniel Turp, a law professor at the University of Montreal and top policy advisor to separatist leader Lucien Bouchard.

"In terms of legitimacy, the aboriginal peoples, the aboriginal nations on their territory, are quite ahead of the francophones of Quebec," he said at the Belanger-Campeau hearings into Quebec's future.

Turp added, "In my opinion, the fact that (aboriginal peoples) constitute peoples who are self-identified as peoples would give them a right to self-determination at the same level as Quebec."

Last year, a minor scandal erupted in separatist ranks over Turp's statements and separatist officials said he was merely expressing his own opinion. Turp was also reportedly told to no longer speak to the media.

"I don't want to discuss anything with your paper," Turp finally told *The Nation* this month, caught at home after months of not returning our calls.

The rights of the First Nations are the downfall of the justice of the separatist enterprise. So argues Paul Joffe, a Montreal lawyer, in a new book prepared for the Grand Council of the Crees.

In this 400-page tome, Joffe points out that for purposes of self-determi-nation and secession, a "people" can be made up of different ethnic or linguistic groups "only if there is a common will or voluntariness to form a single 'people' among those involved."

Since the First Nations in Quebec each choose to identify themselves as distinct peoples, they cannot be forcibly included as a part of the "Quebec people" for secession purposes, he says.

Contrary to separatist "myth," Joffe maintains that there is no rule under Canadian or international law that ensures the present boundaries of the province of Quebec would be those of a Quebec state.

According to international law, he says, an independent Quebec's borders would be those over which a Bouchard (Parizeau?) government could assert "effective control."

This appears to rule out Feyou Astchee, the Cree homeland, and other First Nations territories where the populations are firmly opposed to separation from Canada.

The military question was one of the first issues raised by Bouchard after he assumed leadership of the sovereignty campaign from Parizeau. If Quebec separates, he said, its government will attempt to seize all the F-18 fighter-bombers stationed in the province to form the backbone of Quebec's new armed forces.

Joffe notes that the PQ government has resorted to the threat and use of force against Aboriginal peoples in the past.

On a final point, it is of some note that Premier Parizeau chose Oct. 30 as voting day—"Matt Night."

It is apparently a time-honoured tradition on this night for many Quebecois youths to eat pickles and milk, crap in a bag and set the bag aflame on the matts of unsuspecting house-dwellers. What could it possibly mean?

by Alex Roslin



## NEGLIGENT HQ WORKER KEEPS JOB

A Hydro-Quebec employee who nearly killed a trespasser by opening the floodgates of a dam is expected to return to work soon.

Roland Nadeau, 34, was convicted of criminal negligence and fined $700 on October 2, reported *The Montreal Gazette*. He was working at a dam on Rivieres-des-Prairies between Laval and Montreal Island in July 1993 when he saw a fisherman sinking his rod at a restricted spot on the bank.

"Mr. Nadeau's reflex was to say, 'I'll show him that he should get out of there,' so he opened one of the floodgates," recalled one Hydro manager.

What Nadeau did doubled the flow of water running through the dam in a matter of three seconds, from 150 cubic metres per second to 300.

The ensuing burst of water swept away the fisherman, his wife and a woman sunbathing nearby, unnoticed by Hydro workers. She might have drowned were it not for a passing cyclist who rescued her after discovering her lying unconscious underwater.

Hydro management first suspended Nadeau, then fired him. But a Quebec Labour Department arbitrator ruled last month that punishment was unduly severe. She said a six-month suspension without pay would be enough to dissuade Nadeau from pulling such a stunt again.

## IRWIN WARNED NOT TO BE "TOO GENEROUS" WITH INUIT

Ottawa might refuse to give any compensation to the High Arctic exiles because it doesn't want to set a precedent for dozens of other First Nations claims.

"Too generous a solution to the High Arctic relocation issue wll immediately create highly inflated expectations for lucrative settlements on the part of other aboriginal groups and individuals who were relocated in the past," says a briefing document prepared for Indian Affairs Minister Ron Irwin.

In the 1950s, about 95 Inuit from Inukjuak were moved more than 1,000 kilometres north to Resolute and Grise Fiord. Inuit leaders have requested an apology and $10 million in reparations. So far, the Liberal government has refused.

briefs continued on page 9

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continued from page 7

Indian Affairs documents obtained by journalists outline six options for responding to the demand. Only one would see Ottawa offer both the compensation and an apology. Three other options would see Ottawa reject both demands, while offering scholarships or other small aid programs to descendants of the relocated people.

The documents say Ottawa must consider the fact that the Royal Commission's final report might discuss other relocations, "and it could be imprudent to react at all favourably to the Inukjuak Inuit demands before learning details of the (commission's) treatment of other relocations."

The final report is due out in December.

Dozens of Native relocations have occurred across Canada. The Algonquin community of Winneway was relocated twice this last century, the first time because it was flooded out by a hydro-electric project.

In Nova Scotia, 2,000 people were moved from 11 communities to Shubenacadie and Eskasoni as part of a centralization policy in the 1940s and 50s.

## B-ball match-up in Chisasibi

Due to the fall goose break, the Cree Nation of Chisasibi Recreation Department will be holding its 2nd Annual Northern Lights Basketball Camp and 3-on-3 Tournament on October 16 to 22 instead of September 11 to 17. The Invitational 5-on-5 tournament, which was scheduled for October 20 to 22, will instead be replaced by the 3-on-3 tournament.

The camp and tournament are being organized for the youth aged 10-29 years of age who are interested in learning or improving on their basketball skills. Our intention is to provide a camp to players of all skill levels, from beginners up to a high level of competitive basketball. Our goal is to provide an educational and enjoyable camp for the youth, giving them the chance to interact with their peers, as well as with positive adult role models.

We have invited three guest coaches/speakers from out of town to coach and assist in the organization of the Northern Lights Basketball Camp. We also have several experienced coaches here in Chisasibi who will be participating in the camp and tournament.

We would like to give the youth in other communities the chance to attend the camp. However, we understand that most youth are attending school during the week of the camp. In order to accommodate the youth from other communties, the James Bay Eeyou School in Chisasibi is willing to have special library hours and perhaps a tutor for the out-of-town students.

We would like to encourage all communities and schools to sponsor a student or students who are interested in attending the camp and tournament. In past years, the basketball programs in all Native communities have been building because of continuous strong interest in the sport. The youth in the communities have especially been very enthusiastic about the game and improvements in their abilities have been tremendous.

Each student is responsible for transportation costs and $25 for registration. We will provide lodging.

For questions please feel free to call us any time at (819) 855-2878.

*—Sarah Glisky*

### HIGHLIGHTS FROM 1994 TOURNEY

Youth attending: 39
Most Improved Player: Angela Tapiatic
Most Positive Player: Harry Shem
Best Hustle: Jamie Pash
Best All Around Player: Paul Pachano
Most Helpful Player: Louis Neacappo
Men's A Division Finalists: Chisasibi James Bay Crees - Champions: Chisasibi Triple Threat
Mixed B Division Finalists: Chisasibi Dream Team III - Champions: Chisasibi Rockets
Hot Shot Contest Winner: Patrick Dixon
3-Point Shot Contest Winner: Joel Tapiatic
Free Throw Shooting Contest Winner: Clayton Stewart

## Home needed for Denis

Come rain or snow, extreme heat or cold or heat, it doesn't matter much to Denis. This 10-year-old Inuit boy will still be outside.

Denis has lived in a group home in Montreal for the last year but is ready to move on. He is looking for a foster home—either in the North or in the Montreal area.

He loves to roam and explore wooded areas and creeks, to fish and search for bugs and snakes, some of which he manages to sneak into the house in his pockets.

Denis came to Montreal to receive therapeutic intervention because he has experienced many years of emotional and social deprivation. He loves to learn, but still needs input to understand when he might put himself in danger. He is friendly and sociable, well-liked and very engaging.

He needs a patient and loving foster family with two parents who can share the caretaking and where he will be the youngest child. It should be an Inuit or Native family or one with an understanding of his culture and lifestyle. The length of placement will be one year but it could become long-term.

If you would like more information on Denis or foster parenting, phone Homes for Children at (514) 937-9581.

# JEANNETTE ARMSTRONG

# Creative Voice

With knowledge passed down through the millenia within her, Jeannette Armstrong has the ability to enchant an audience during her readings of poetry. The knowledge is more than just things she knows, it is how she carries and passes it down. With knowledge comes power and Jeannette carries it well. She is Okanagan from what is now known as Washington State and British Columbia. She is incredibly busy with her life's work. Her priorities, she says, are her family and community. She teaches the Okanagan language and culture. She's a traditional leader and works within the community. Her writing, she says, is "secondary." With all that, she says that she is able to balance all of her priorities . "...I continue to be creative and make big contributions in my community." I spoke with Jeannette during the Aboriginal Publishers' Conference where she was one of the featured writers. She has many books to her credit. For more information contact Theytus Books at: P.O. Box 20040, Penticton, B.C., V2A 8K3. Or phone: 604 493 7181.

**By Ernest Webb**

***The Nation*: Are you offended when people ask you what tribe are you from?**

Jeannette Armstrong: No, I don't like the idea of what tribalism might mean in the English context and the way it has been used by scholars, anthropologists, ethnographers, and principally what that term has meant in relation to our political understanding of ourselves as nations with a land base and government and language and societal structures.

I don't take offense to the use of that word because it's better than the word "Indian" in that "Indian" seems to be some kind of generic term for somebody who occupied North America. In my view, that word is very racist. In intent, it was constructed as a racist—through racist policy, the identification of the Indians and Europeans, and the policy making around those people rather than policy making around separate nations with separate land bases and separate cultural context.

So "tribe" somewhere in between Indian and nation is O.K.

**Which part of Canada are you from?**

British Columbia.

**So, if people ask who are you, what do you say I am...**

Well, I'm not from any part of Canada actually. Canada sort of surrounds my territory, or likes to think it surrounds my territory. Geographically the area that my people occupy, the Okanagan, is both in Washington State, which is now part of the United States of America, and British Columbia, which is part of that economic apparatus called Canada.

**Whenever I meet someone who is from a different part of I'll say Canada, the first thing I generally ask is—I realize you do speak your language—the first thing I generally ask is do you speak the language, have you gone through the residential school system?**

No, I haven't gone through the residential school system and none of my parents or grandparents have either. I am fortunate in that and my family is fortunate in that. And also my family is a resistance family and it was because of the severe resistance by my grandmother who in a very militant way defended our right to be who we are as Okanagan and our right to be educated by our own people, by our own Elders—that is not to be taken to residential school. I think that is one of the principal reasons why I am very strong and very clear in terms of defense of culture and the right for people to sustain and regain and recover.

**Are you married?**

Yes, I am married now. I was divorced for a number of years and raised my two children as a single parent for many years. My first husband died, then a few years ago I remarried. And I find that in the context of my work the idea of, maybe it's not just in writing, the idea of artistic voice and the creation of artistic voice and the work that is involved in that which takes me away from the home, has been a factor and I think it is a factor for indigenous women.

That continues to be there and continues to be an obstacle. I'm not saying I haven't overcome it but it has been a factor that I have had really serious discussions about with my partner.

"...it is very empowering to have some control over something, to have something to say and be listened to and be heard."

**Is writing a political act for you?**

It has been. It has been a consciously political endeavor on my part. And I think that the artistic voice is engaged to create ways and means by which my thought can be transmitted to my audience who are my people. And through that as well to engage the non-Native audience in clearing up some of the stereotypes and speaking back to some of the lies.

**So the resistance was always there from the beginning for you? You grew up with that?**

Um hum. I grew up with it in a family which, as I said, I was fortunate to be born into—a family which has always been resisting because they were very clearly understanding of the importance of the Okanagan culture and the Okanagan societal structure and the health of that and the relationship of its health to our family and ourselves as individuals.

And I remember very clearly the statements that my grandmother made and the statements my father made when we were small children and the dialogue that would take place in our language around the table. Her saying, "Learn as much as you can, be educated as much as you can, learn and understand as much as you can about the non-Native person. But never learn it from their view, always learn it and digest it understand it from being Okanagan, in our language. And you will see things about it that other people will miss because they don't have your view, they don't have what you have. Be able to speak about it in that way, whether it's in English or in your own language. Always present through the looking glass of your view, your culture, your understanding of the world and how it should operate. And never compromise that. Never compromise that for any reason." So that's deep resistance.

**Is writing just a natural extension for the resistance from your family or did something click later on for you?**

No, writing was never something that I consciously intended or strived to do. But I do know that words have always been for me the centre to my communicative power and that I think has a lot to do with my own education and the Okanagan education. Many of my people within my family are traditional storytellers and in the Okanagan that means they are educators.

It means they are educating about history, about genealogy, about political science and educating about the medicines of the plant life, sciences and societal structures and interaction in society so that those storytellers and teachers I had were in terms of my own perspective giving me an understanding about how powerful words were and what the relationship of words is to those structures around us culturally. So in terms of writing, it was a natural progression to the written page and English.

**This morning you talked about the whiteness of literature not as a racist but as a classist thing. Can you elaborate a little bit on that?**

Sure, I studied history for a hobby. I read as much history as I can. I try to read it from as many different perspectives as possible. That's reading of history from a view that isn't thought about as a view of history. And reading through that format some insights are gained about what and how literature was constructed as a power tool to perpetuate and institute the class system and to maintain the value system and also to sustain the oppression around that value system in underprivileged classes.

**So then you're a writer—then at which point do those words become emancipators.**

I think in a sense when we're looking at the oppressed peoples,

# Jeannette Armstrong

who are oppressed by classism and the structures that have been instituted to maintain the class structure, one of the things you can see is how words are used and how elitism plays a part in that.

Classical literature is a good example—what is defined as classical literature and what is accepted and given credit and therefore what is sold and marketed and pushed into the classrooms because it's classified as literature regardless of the message or regardless of the undercurrent of poking fun and making a new mythology about a people.

So one of the things I have thought about myself is my responsibility in that. It is a two-pronged responsibility, my responsibility in actively creating voice and disseminating voice which sets straight some of the stereotypes and some of the outright lies that have been created.

**So, you fight fire with fire?**

...so there's a fine line there in terms of the carry-over into what gets printed of my word and my thinking.

**Of course there is, like you mentioned, misogyny there. As a Native there is racism; there are problems associated with that. Has it been extra hard as a woman—because you are so strong—has that created problems for you?**

I have never really thought about it as a Native person. I can say, yes, I have been oppressed by the system and systematically racism includes oppression to women. The question though arises that in the last 20 years a large percentage of the published works have been by indigenous women, a larger percentage than indigenous men.

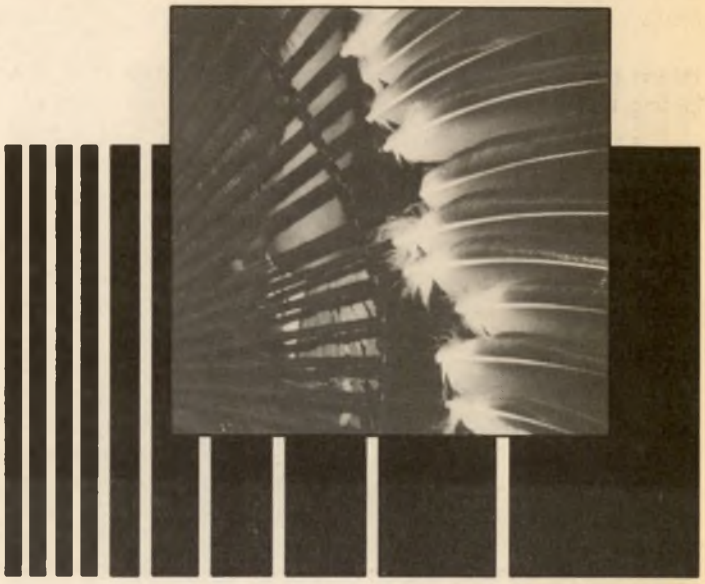
But one of the things I have come to understand is that it has a lot more to do with economics, economics at the community level rather than ability in terms of voice and articulation. When the economics started changing around publishing and creating voice in the written form, then a lot of men also appear on the scene. So no I haven't been disadvantaged, I don't think. I think I had the advantage because I was an indigenous woman to some degree.

**So then there seems to be a lot of sacrifices to be made. It seems that if you want to fight, if you want to help your people or help your situation, it seems the sacrifices have to be made on a family level. Is it worth it for you?**

I think it's probably in the way that one approaches their work. I have not agreed to sacrifice my family, I have not agreed to sacrifice my individual life and partnership and the enjoyment of life in that. I have agreed to dedicate and to organize my time so I do not make those sacrifices. I have agreed that my family is my priority and the lifestyle I live in my community is a priority.

I do a lot of work in my community: I teach the Okanagan language and I'm involved and immersed in culture, and I'm a traditional leader and work with traditional people in my community continuously. That's on-going, that's my life.

Writing is secondary to that and my art, my artistic voice,



becomes secondary to the work I'm involved in and the activism and the writing. So if you combine all those things and manage your artistic voice so it works in with those things, that is a creative endeavor and accomplishment that I think I have achieved. I think I live a life that few people maybe have the ability to access and I continue to be creative and make big contributions in my community. I have not had to sacrifice my family and time with my family.

I do a lot of traveling, but I do a lot of quality living and playing with my family and a lot of quality teaching and maintain my presence in my family. To that degree I think when we talk about sacrifices I think it's really a management of time and finding creative ways to not have to sacrifice either and therein lies the difficulty.

**Have you seen any progress from the beginning, from when you started. Have you seen any progress in terms of the recognition of our rights and the attitudes of the government and society in general?**

I have seen progress and the progress has not been by mainstream society. It has been within our midst, in our communities, within our own people. Twenty years ago, a very small minority of our people started looking at traditions, reinstituting those traditions in a very real way in our family institutions and community institutions was very difficult.

Today, the incorporation of our customs and our traditions and the incorporation of our spirituality and cultural practice in our midst are everyday practices. The processes we use today in our decision-making and work together are reflective of that and I think that to me is a great step forward beyond the institutionalized politics of this government and its constitution. We haven't made a lot of inroads there but I think inroads have been made in much more critical and more important areas in that those institutions will fall

as a result and will be affected as a result and will be changed as a result.

**What do you see for the future for the kids that are being born today?**

I have to admit I'm not optimistic. I find it very difficult to be optimistic in that I have travelled world-wide and I have seen the depth of oppression that is been created by the global economy and the globalization and the commodification of culture and commodification of thought and the conformity in terms of oppressing people culturally. The diversity of cultures starts to disintegrate and we end up with huge mono-cultures which is North American, Asian, whatever, and I think that to me is where my pessimism lies.

I have taken heart though in this kind of conference, in this kind of dialogue and in the creation of alternatives. An alternative approach to globalization so that maybe in the future, I'm not just talking about indigenous people, but I'm talking about humanity, so we can come to some conclusions around the necessity of diversity of culture and the strength that brings. Almost the same reason that bio-diversity is so necessary—if everybody starts thinking one way that's a real danger because that's the road to destruction, that's clearly the road inherently somewhere along the line unless there are people there who can provide a counter-view and counter-balance.

We endanger ourselves in an incredible way—cultural diversity is obliterated. So my inspiration has been that there have been many alternative views that are arising. There's a lot of support for that and today we have this meeting here which 20 years ago we did not have, we would not have. We would have a lot of people going to a non-Native publishers' conference and get some kind of recognition for whatever they were publishing. But it's the opposite today and that for me is reason to hope.

**If you had a magic wand and you had one wish what would you do with it?**

I think probably the thing I would wish for right now is that anyone could speak their cultural language and suddenly everybody would be endowed with that whole view about the colonization and the history of it, the internalized racism that we suffer. That would be my wish and I think because of that the move toward publishing in our language from within that context, and certainly in English but from that meaning from that stance, this is where I would want to concentrate my work and my activism because that's not possible at this point.

**What do you try?There are a lot of young people who have problems with self-esteem for various reasons.What do you bring across to young people who are trying to find themselves or who are having problems in terms of relating to the universe?**

I work with a lot of young people in my community and also in the alternative schools I work with, that is the Okanagan alternative schools and these are culture-based schools. I guess the one way I have found is that I can work with young people—I'm talking about 12, 13, 15, 16 year olds teenagers—the one thing we seem to be able to work well with together is the artistic media to find creative ways in which the thinking and the questioning, the process of inquiry which helps with identity, is brought to them through the production of artistic pieces, whether it's in theater, whether it's in video, whether it's in writing, whether it's in visual arts.

**So it's finding a way of expressing oneself in a non-self-destructive way?**

I guess it's giving someone the tools to create expression and facilitating the creation of expression by the process of inquiry. They as an individual inquiring and finding ways to allow them to inquire through artistic expression. So that let's say for instance I said to a group of students, "We're going to learn about the problem of sexuality and how it might lead to unwanted children and economic chaos in your lives." No one is going to want to talk about that, no one is going to get very excited about doing anything about that.

But I'm going to say we're going to learn how to use this video machine and we're going to learn how to create ways in which we can do little productions about your realities, your thinking, your ideas, what are the things you're concerned about. And two out of three are going to talk about that topic. So I'm going to say O.K. Let's recreate some of these dynamics. Let's talk about role-playing and these issues, so we start doing script-writing and we start doing improv, we start performing acting, writing poems, songs and all those things. Lo and behold you end up with people who are talking about those issues and inquiring, asking each other and informing each other about those issues.

The process itself created that opportunity and created that inspiration and created a way to dialogue about that from their perspective. But it was the art, the creation of the art and the excitement about that and the imagination being inspired, that allowed that to happen.

**Is there anything else you would like to add?**

I would say that creative voice—I'm not talking about the written voice but creative voice—is a way to bring out health to our people, whether it's in the community or family or whether it's within the individual. Because it is very empowering to have some control over something, to have something to say and be listened to and be heard.

That in itself is an empowering process, an empowering element in terms of the creation of artistic works, and so that artistic voice I think is one of the ways in which the health of our communities can very easily be supported, doesn't require a lot of infrastructure. It doesn't require a lot of money to assist creative voice to happen in a very informal communal setting. It happens and it's very easy to support, very easy to solicit and very easy to bring to other communities. That's one of the ways that I know language and culture are transmitted and values that are inherent in that language and culture are transmitted.

**Thank you.**

Good questions you have there!

# CIRCLE SENTENCING

By Chief Billy Diamond

On August 21, 1995, a new landmark in the Justice system was reached in Waskaganish when Mr. Justice Yvon Roberge of the Quebec Court ruled on the sentence of an accused who is also a Member of the Waskaganish First Nation. The sentence imposed was a confirmation of the decision and the intervention of the participants in the Circle sentencing which took place in the preceding weeks in Waskaganish.

The case concerned a Member of the Waskaganish First Nation who is in his early thirties. In February 1994, he was accused of sexual assault on a minor. The legal proceedings were complicated in so far as there were serious questions as to the aptitude of the accused to stand trial due to psychiatric problems and his medical condition. After the arrest, the accused was sent to Amos where the Crown Attorney requested that he be sent to Montreal for psychiatric examination at the Pinel Institute. Thereafter, it was determined by legal standards that the accused could stand trial.

Following the preliminary inquiry, the Court ensured that the accused would be confined to 24-hour surveillance in specialized institutions pending trial and sentencing. During a period of 17 months, from February 1994 to August 1995, the accused was successively held in confinement at Pinel Institute in Montreal, the CRC in Amos and finally Waseskun House in Montreal. At the last institution, a specific program was carried out with the accused in order to explain the unacceptable behaviour to him and proceed with imposition of guidelines geared towards correctional measures for his behaviour.

On June 2, 1995, the accused stood trial in Waskaganish and was found guilty on the charges laid against him. However, in order to proceed with the sentencing in view of the seriousness of the crimes but also the special circumstances of the accused, Mr. Justice Roberge decided to request the intervention of the Waskaganish First Nation, called as "Friend of the Court," in order to receive guidance on the perception of the community of such crimes, the sentence deemed appropriate by the community, as well as the measures to ensure the rehabilitation of the accused and the restitution for the victims.

> "...a process of Circle sentencing was implemented by the Waskaganish First Nation, the first of its kind in Cree communities and in Quebec."

As part of the healing process instituted by the Waskaganish First Nation for the community, it was deemed appropriate to intervene as "Friend of the Court" in this Court case. The healing process of the Waskaganish First Nation recognizes that many of the unacceptable behaviours, such as violence, drug and alcohol abuses and other personal problems, are more often than not a result of past abuse received over the years. Some of our adults were severely abused in their childhood by their parents and/or relatives who, in their drunken stupor, did not always realize the hurt inflicted. There was also sexual and/or physical abuse at the residential schools where cultural depravation was imposed in an attempt to lead the Crees to total assimilation. The Crees who traveled outside

# IN THE CREE NATION

their communities were continuously subjected to abject discrimination, cultural ridicule and confronted with a society that slowly inflicted the curses of so-called "civilization" such as drinking and drug abuse.

Our Elders are continuously reminding us that the alcohol and drug abuse were not Cree traditional values or characteristics. The Crees were taught this abuse by the non-Native society. The Crees were representing a threat to the non-Natives slowly invading our traditional territory and they certainly found a way to put us under the yoke of their society by trying to ensure that we were continuously under the strains of alcohol and/or drug dependency.

After years of alcohol and/or drug abuse, many of our Crees found their way out of the labyrinth and abyss they found themselves. Some of us relied on renewed spirituality to clear the path to our new freedom and renewed life. Others were helped through personal challenges and resources. The Waskaganish First Nation has come to realize there was some unfinished business, there were latent reminders of our past abuses. The alcohol and/or drug abuse is too often a symptom of other problems. The drunken stupor and memory loss gained through alcohol and drug abuse are ways of obliterating reminders of our past, of deep wounds received in childhood and/or our growing up years.

> "This time reckoning must be met with immediate response. They are reaching out for help and the Waskaganish First Nation is ensuring the health and welfare of its community."

Therefore, the Waskaganish First Nation implemented a healing process called the "Healing Treatment Program" where Members of the Waskaganish First Nation can find help. They have often reached the point in their life when they are confronted with the slow negative encroachment on their future made by complete dependence on alcohol and drugs. They have felt the alienation of their family and relatives as a result of the abuse and hurt they themselves are inflicting upon others in their drunken or drug-induced stupor.

This time reckoning must be met with immediate response. They are reaching out for help and the Waskaganish First Nation is ensuring the health and welfare of its community. Counseling and support have been implemented which help these Members deal with past abuse and long-suffering abnegation. Through the healing process, the Waskaganish First Nation is reaching towards its Members in order to build together a stronger, healthier and more prosperous future for our children.

In view of the healing process, the Waskaganish First Nation considered it imperative to respond to the call for help by one of its most dependent and afflicted Members and his family, a well-respected family of the community. Therefore, a process of Circle sentencing was implemented by the Waskaganish First Nation, the first of its kind in Cree communities and in Quebec.

The first step was investigative research into the Court case. The Court papers were gathered, the reports by the Pinel Institute and the psychiatrist involved in the preliminary process were carefully reviewed. The reports by all specialized institutions having the care of the accused pending sentencing were collected. A careful study of all these documents was made, categorized and synthesized. Then, after the documents were gathered, a Circle of Elders was called in order to give its recommendations.

On a warm evening of early August, 18 persons were gathered in a conference room to commence the process of the Circle gathering. The Elders participating in the process were identified specifically with regards to their impartiality. None of these were related to either the accused or the victim. The first item on the agenda was a review of the case an each single document available.

After this study, the first and foremost important basis for the constitution of the Circle sentencing for the Elders was identified as follows: the protection of the victim and the victim's family, the protection of the community and then, the protection of the accused in so far as possible. On these criteria, the Circle sentencing could be implemented.

The Circle of Elders recommended that, in view of the evidence submitted, "above and beyond any circumstances of the case, the Circle of Elders unanimously agreed with

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# CIRCLES

the necessity of a verdict of guilt in this case." However, the Circle of Elders also clearly indicated that any correctional sentencing would not be appropriate in the circumstances of this case due to the psychiatric problems of the accused as well as his past dependencies on his family and his community life.

The Circle of Elders proposed an intervention plan to be implemented as a sentence for the accused. This plan would ensure that the accused would be under the complete supervision and care of trappers and hunters who will agree to act as "guardians of the accused." A special training program was to be prepared by Waseskun House, a facility often used for the supervision of people with specific problems (it is a sort of half-way house). The special training program will be given to the trappers and hunters who will have the supervision of the accused. A regulated daily program will be written in collaboration with Waseskun House and the trappers in order to guide everyone towards a reintegration process into the community life.

The Circle of Elders was also recommending that a special training program be planned for the family of the accused and the family of the victims in order to deal with past offenses and reach a new consensus towards building a relationship for the future.

Finally, but as the foremost important priority, the Circle of Elders specifically instructed all parties that this Circle sentencing will be successful only if there is also a strong program of counseling towards healing for the victim and her immediate family. In the respect of the Cree traditions and values, the fundamental principles of forgiveness, act of charity and reintegration in the community are two-fold: first an admission of the wrongs done, and the restitution to the family. In case of sexual abuse, the restitution to the family is very difficult. A complete healing process must be implemented in order for the victim to be able to deal with the hurt, the pain, the abuse and go beyond the past towards a new future. It takes time, counseling, love and compassion. After all, recovery is a journey and can not be done overnight.

The Circle of Elders also recommended that an information and education program be implemented for the community to deal with these problems and to find solutions which would prevent future abuses. Too often, the victims of sexual abuse are victimized time and time again by their peers who are not really informed on the court case, who create a totally new reality and who make the victim as the guilty part. The Circle of Elders stated clearly that this constant aggression against victims must cease and only information, education and better communications may help the situation.

This intervention plan is now part of the court's records. In the words of Mr. Justice Roberge:

"Before I render my sentence, I wish to thank and congratulate the Chief of the Waskaganish First Nation, Mr. Billy Diamond, and the Circle of Elders of this community for their tremendous effort and involvement in the preparation of the intervention plan submitted. I received this plan last Thursday. I read it carefully and now this 'Intervention Plan' is part of the Court's records.

May we realize that when working together, the satisfaction coming from the well-performed duty constitutes stimulation for the future. I believe that solutions to problems like the one we are facing must primarily come from the members of the community directly or indirectly involved.

In the process of sentencing, I wish not only to take into account your traditional values but to incorporate them as part of a healing process. Whenever a wrong is made that affects the moral and psychological value or the equilibrium of one individual, it also affects the equilibrium of the community...

In June, my wish is to involve the members of the community in the sentencing process which is as you say a healing process. *Results went beyond my hope not to say my dreams. Your analysis of the situation, the solutions you proposed are in the spirit of the law in such cases.* It must never be forgotten that the basic principle of law is common sense. The probation orders are directed to respond to particular needs of a person or a situation." ....

Later on, at the end of the sentencing, Mr. Justice Roberge stated:

"Finally, I hope that this first experience is the beginning of a long, active and effective collaboration between the legal system, Quebec's Court and this community. Whether it is under the form of sentencing circle, intervention plan or else. The goal to be reached is harmony in the community."...

On behalf of the Waskaganish First Nation, it is with pride that I am informing, through this article, the Cree Nation of this first Circle sentencing. The time, efforts and commitments of the Elders who participated in this Circle of Elders cannot be measured in monetary terms. It can only be estimated in terms of love, compassion, community spirit and spiritual and religious values. This is the Cree culture, traditions and values in its essence.

In the month of August 1995, the Elders of Waskaganish came together in this process and shared with everyone their wisdom, their deep affection for their fellow members, their commitments to build a strong and healthy community in the protection of the individuals but also the community as a whole.

May the Cree Nation realize the riches of its traditions, values and culture and perpetuate them for future generations as they were transmitted to us from time immemorial. This may have been the first Circle sentencing, but it must be followed by others in the same spirit and commitment.

**Note: The Council of the Waskaganish First Nation and the Circle of Elders wish to especially acknowledge the contribution of Reverend Frank Mason and his wife Donna for their role in the private deliberations of this Circle Sentencing.**

# We are *Eeyouch*, the James Bay Crees. We are a People.

We have our own land, *Eeyou Astchee*. We are the original inhabitants of our territory. We have occupied our land and governed ourselves for thousands of years.

"[Aboriginal nations and Quebecois] both... have a right to self-determination. In terms of legitimacy, the Aboriginal peoples, the Aboriginal nations on their territory, are quite ahead of the francophones of Quebec, the anglophones of Quebec, all the Europeans and other nationalities on this territory."[1]

Daniel Turp, President of the Policy Commission of the Bloc Quebecois

We respect the rights of Quebecers to hold a consultative referendum concerning their future, but declare that our people and traditional territory will not be bound or otherwise affected by its result.

We reject all double standards which permit others to claim rights which are denied to us. The James Bay Crees cannot be forcibly included in a future Quebec state.

1 Testimony of Daniel Turp, Assemblee Nationale, *Journal des debats*, Commission d'etude des questions afferents a l'accession du Quebec a la souverainete, October 9 1991, No. 5, p. CEAS-137.

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# An Angel Came to Take My Mama Home

There were twelve siblings in our family,
One was deceased when giving birth,
Her little baby died with her,
Our mama had heard some things, I was told,
Which made her oh, so sad,
Her tears, oh, how they would flow.

But someday an angel would come,
To take my mama home.

Unwillingly, my elder brother and I left for school,
We were gone for ten and half months,
Ten and half months of less than happy memories,
Although one bright spot was when "Santa" came,
Through all those months there was no news from home,
Finally summer came, we could be with our mama.

But someday an angel would come,
To take my mama home.

Our plane landed and I looked at the crowd of faces,
Finally, I saw a glimpse of one of my sisters,
I thought mama must be preparing our dinner,
That's why she isn't there to meet us,
We arrived at the cabin and papa shook our hands,
Where was mama? Perhaps she's at the store.

But someday an angel would come,
To take my mama home.

Years have gone by, more than thirty-five years,
My mama had suffered most of those years,
Nervous breakdow she had been diagnosed,
Although once in a while she'd get some respite,
Then she'd be taken from us again,
With the memory of a haunted look on her face.

But someday an angel would come,
To take my mama home.

Once when a friend and I went to visit my mama,
My mama said to me, "I'm going to die soon."
I didn't comment, instead I looked at my friend,
And I asked, "Did you hear what she said?"
She nodded and I knew the time was near,
When she would have her final rest.

Cause someday, an angel would come,
To take my mama home.

Months went by, my family and I went on a trip,
Then she came to me in my dream,
Again she said, "The time is here, I'm going to die."
I woke up my heart pounding and I cried silently,
"Wait for me, I'm coming home. I want to be there,
When you go to take your final rest."

Cause someday, an angel would come,
To take my mama home.

My family and I came home and I was full of apprehension,
I kept putting off those final days, the visit to my mama,
Then the call came, through one of my sisters,
Our mama was dying, I rushed to my mama's bedside,
She was lying there, oh so still, she looked at me,
I asked, "Do you know me?" I am your daughter.

Someday soon an angel was coming,
To take my mama home.

Those final days of my mama were here,
All her children and grandchildren were around,
We were all there knowing it was her time,
We were happy for her, but agonizingly sad for us,
Her suffering had been too long to bare,
Now finally, she was going to have her final rest.

Cause soon an angel was coming,
To take my mama home.

The morning was beautiful, blue sky and sun,
Hurriedly, I dressed sensing it was today,
My mama was going to leave us,
I reached her bedside and heard her rasping breath,
I whispered, "Mama, it's 7:30 and it's a gorgeous morning,"
I stroked her hair and kissed her, then left her side.

Cause soon an angel was coming,
To take my mama home.

Two of my sisters-in-law were tending to her,
Suddenly, the two felt someone else with them,
They both looked up and saw a person dressed in white,
One moved aside thinking it was the doctor,
Within a blink of an eye the figure dissipated,
One commented, "She'll leave us within the hour."

Cause finally an angel came,
To take my mama home.

**by Annie Neeposh Iserhoff**

*"In Loving Memory of Our Dear Sweet Mama," Jane Brien Neeposh, deceased 95/8/3.*

# Farewell Message

**During the past three (3) years that I have worked as the Director General of the Cree School Board, I have spent most of my time in the Cree communities. I had the opportunity to meet and to develop deeper relationships with many Crees, not only those I worked with but also students, parents and grandparents and others working for other entities.**

**I saw and learned many things while I served the Cree School Board. Some stories and incidents pained, frustrated and angered me, such as those dealing with self-abuse through alcohol and drugs and suicide and the physical, mental, and sexual abuse that some of our children are subjected to from peers, families, and other community members. What gave me hope and brought joy to my heart was seeing first-hand how many of our youth were trying hard to turn their lives around by giving up alcohol and drugs and turning to more healthy activities or returning to school to complete their education.**

**I thank those who supported me during the past three years and I thank the Cree School Board for giving me the opportunity to work in a field that has interested me for most of my adult life, the education of Cree children. I urge all parents, grandparents and community members to take an active role in the education of their children, for without that support, many of our children are destined to fail in school. It was in the interest of my own children's education that I regretfully resigned from my position as Director General of the Cree School Board.**

**I would like to take this opportunity to welcome my successor, Gordon Blackned of Waskaganish, to the Cree School Board. Gordon will be starting his new job as Director General in mid-October. Gordon brings with him many years of experience with the Board. Among the positions he has held are principal, Director of Education Services and coordinator with Adult Education Services.**

**I would also like to inform the public that starting with this article, the Cree School Board will attempt to have articles dealing with activities, policies or other information in each issue of "The Nation" from now on.**

**My best wishes to each and every one of you and may the Creator watch over and protect you everyday of your lives.**

**By: Janie Pachano**

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Cree School Board
Commission scolaire Crie

# Square places, round wholes

BY JOHN ROUSH

One day a couple of years ago in Montana's Bitterroot Valley, a "domestic" bison decided it was time to head south. News reports tracked his progress. Yesterday he was seen in an irrigation ditch, today he was in someone's vegetable garden, and so on. Fences were a minor annoyance. When he did not find holes, he made them. Part Houdini, part linebacker, he let us pretend for a few days that our spaces were still wide open. If one bison could do it, why not a million? Why not one of those legendary herds that took days to pass a given point—grazing, wallowing, breeding their way across a boundless grassland? Someone finally caught the Bitterroot Bison before he reached the Divide, but is was fun while it lasted.

This winter, the state of Montana issued permits to hunt bison that strayed into Montana from Yellowstone National Park. State officials feared that the bison might carry bovine brucellosis, a virulent disease that causes cattle to abort. That Montana has been officially free from brucellosis for years is an important economic fact for cattlemen. Something had to be done. Not incidentally, the decision was applauded by hunters. The hunt was controversial wildlife management, but surefire box office. One December evening our television sets showed us a single bison entering stage right, pausing, staggering, falling dead. He had been picked off at 30 yards by a scope-sighted hunter. Wearing camouflage fatigues in the midst of reporters, officials and protesters, this prime-time stalker seemed overdressed. He might have sensed some absurdity himself. He told the cameras that since the hunt was legal, it must be sport.

"On a map, straight lines look logical. They imply rationality and human control..."

"The more wild the reality, the more important the reassurance of straight lines."

But for deep absurdity, consider the bison's point of view. He didn't even know he had crossed a boundary. Bison, like children and other natural creatures, do not bother with straight lines. They follow their interests along stream banks, around hills, from water to food to shade. That was how this Yellowstone bison was fooled. He did not have to swim any river or cross any ridge. He simply moseyed through the trees and across an open meadow. One minute he was in wilderness, the next—bam!—civilization. The absurdity that the bison did not understand, the absurdity that required his death, is the absurdity of laying straight lines on nature.

Yellowstone Park is square. It is square for the same reason that everything else surveyed in the Rockies is square. Our towns are laid out in square blocks, with a grid pattern of streets. Our sections are squares, one mile on a side. Our townships are squares, six sections on a side. Our states are rectangular, except

CONTINUES...

for the squiggle that follows the Continental Divide to separate Idaho and Montana. Even the northern border of the United States, after looping lyrically along eastern rives and lakes, leaves Lake of the Woods, Minnesota, to race straight as a falling rock across swamps, plains and mountains to the Pacific.

On a map, straight lines look logical. They imply rationality and human control. The more wild the reality, the more important the reassurance of straight lines. It's easy to understand why 19th-century bureaucrats and politicians, more than a thousand miles from the scene, favoured them.

Back East, surveyors had used a system of land description based on metes and bounds, in which boundaries are often described in reference to actual landmarks. The western system of sections and parts of sections is by contrast perfectly abstract. Instead of depicting an actual landscape on a map, the western surveyor's job was to take lines already drawn on a map and lay them on the land.

**This abstract,** cookie-cutter space conformed to the mind of 19th-century America. Once it had been ruled into interchangeable squares, the vast western space could be controlled from Washington and New York. It could be, and often was, bought and sold before the actual boundaries were even laid out. It was ready for the homestead acts. It was ready to expand, township by identical township, into an empire.

Besides the abstraction of space, the other step necessary for conquering the West was the abstraction of time. Instead of measuring time by the position of the sun, phase of the moon, or season, the settlers used clocks and calendars. Precise, uniform measures of time and space allowed the coordination of complex activities separated by great distances. Above all, they allowed the development of the railroads.

And strung across the lines were the railroad towns. They were mass-produced to house the hardworking souls who bought railroad land to live on while they built the town in which they remained to create railroad markets. In Montana, Wyoming and Idaho, some railroad towns were virtual replicas of midwestern towns already built on the same line. For them, the grid pattern was as efficient as the corporate blueprints are to McDonald's.

Western towns were laid out for pure future, no past. To build a new community in the wilderness was an act of will among strangers. It was an act of will that could not afford to wait for organic growth. Boston had grown from within. Its meandering maze of streets was a fossil record of cow trails and colonial footpaths. Boston streets follow the ungeometric logic of real human community. But in the western towns that were to be the settlers' new homes, history began at zero. The newcomers might build a courthouse, school and church before anyone was buried in the cemetery.

When you look at those old posters depicting the street plans of western towns, you can almost believe that you are looking at an established community. The town may be young, but it already has achieved it most important historical mission, imposing manmade order on the wilderness. With so much accomplished already, this is a town with a future. A good place to bring up kids.

Usually those towns arrayed themselves along a straight and

endless main street. It led from the prairie, through town and back into the prairie. In town, it was the corridor of power and when your eyes followed it out of town, you could see the horizon. You saw the town's future prospects were infinite. A good town to grow with. And in Casper, Billings and Boise, the growth is still sprawling outward.

Such towns were built on the graves of the bison herd and the Indians who relied on the bison for food, shelter and clothing. In 1840, a few palisaded forts dotted an immense wilderness. Their anxious inhabitants walled out the wild. But by 1890, the towns declared victory. Without boundaries, they faded complacently into the surrounding landscape. And by the turn of the century, farms and ranches were subduing that landscape, too, with straight fence lines and the patterned order of cultivated fields.

That was why people started talking about national parks. It was time, some said, to wall the wild *in*, to protect it from the incursions of civilization. That way, the busy townspeople could be aware of wilderness, visit it, even revere it, without letting it interfere with business. So they put the bison in square parks and the Indians on square reservations.

But it did not end there. Bison carry brucellosis out of one park. Grizzlies lumber out another and eat calves. Indian tribes claim water rights. At the same time, pollsters consistently find that our townspeople want more parks, more pristine water and air, more wilderness. The borders do not hold.

A hundred years ago, we would have known what to do about those stray bison. We would have rubbed out the whole herd in a weekend. Now we hesitate, uncertain. Blame notalgia for some of the hesitation, wisdom for the rest. We have learned some humillity. And we feel something missing from the compartmentalized spaces in which we have caged ourselves.

A fully civilized life includes more than law and order. It includes mystery, energy, diversity, surprise and beauty—the qualities that make natural space nourishing and occasionally dangerous. The rigid fragmentation of western space has walled us away from essential parts of our own being.

*John Roush is president of the Wilderness Society. This essay is reprinted from the book* Northern Lights: A Selection of New Writing from the American West, *edited by Deborah Clow and Donald Snow (Random House).*

# CLASSIFIEDS

## 100-BIRTHS

**Congratulations to Louise Tanoush** and Oliver Jolly on the birth of their adorable little boy "Curtis". May the good Lord bless you all. Fr.: Brenda-Rose and little Valerie Wapachee.

---

**Congratulations!** to my brother Adam Voyageur and his girlfriend Geneva on the birth of their first son Mason Alexander Philip, born on August 9/95. Best wishes from big brother, Michael, Beatrice and family (Chis)

---

**Congratulations** to Deb and Charlie Matoush on the birth of their first son, Buckley. Born on September 16, 1995 in North Bay, Ontario. Baby brother for Shannon and Charlene

---

**Niyaan Wapikun** was born to Rosie and Abel Gunner on the 19th day of September, 1995 in North Bay, Ontario. Congratulations to Rosie and Abel for a job well done.

## 101-BIRTHDAYS

**To Bruno,** even though we don't talk to each other anymore, I still wanna wish you a happy birthday! on Oct. 1st. Turnin' 20. I hope you'll have a great time. I'll be thinking of you on your b-day. Someone from Mist. Take care!

---

**We would like** to wish a happy belated birthday to a very special person, our dad Stanley Gunner on Sept. 10. With lots of love. I love you so much. From your daughter, Rose-Mary and your son Robert Gunner.

---

**Happy Birthday to** someone who holds a special place in my heart, Stanley Gunner on Sept. 10. With lots of love and kisses. I love you so much, from a secret admirer. xoxoxo. I love you and only you.

---

**Sending a happy B-day** to our grandson Malachi Wapachee on Sept. 15/95. We will never forget you Malachi. Evan Wapachee you will always be in our hearts, we love you sooo much. God will keep you in good hands. From: Grandma and Grandpa, Marion and Vincent Shecapio. Mist.

---

**Happy belated** birthday to my one and only (1106) who celebrated his 29th year on September 15, 1995. Can't wait to see you again... Why? Cause I've got something for you!! Love you forever. (1335)

---

**Sending happy B-day** to my daughter Margie Sarah Shecapio on Sept. 10/95 who will be 14 years old. I thank God he still answers my prayers for you. He still keeping you in his world. God is a good God. We love you so much. From: Mom, Dad, Marion, and Vincent Shecapio and Tina, Cheryl, and Claude.

---

**We want to wish** a happy birthday to our sons, Davey (Boysh) on Oct. 19th and Danny Boy on Oct. 6th. "Growing, you do it everyday. You're growing when you're sleeping and even when you play. You grow a little taller, a little bigger, not smaller. And as you grow a little older you can do more things." Both of you are very special and you will always stay that way. Love always, from Mommy, Daddy and your little sister, Diana Lynn.

**Sending happy birthday** to Agnes Cheezo on Sept. 5, Glen James Shecapio his future wife. Love you both so much. Both of you. Agnes, you put lots of love in our hearts. Keep serving the Lord. From: Three Shecapio girls in Mist. Tina, Cheryl, Margie and also brother in law Claude S.

---

**Sending a happy B-day** to these two special people who are at Nemaska. Linda Moore on Sept. 3/95. Love you so much sis. and Agnes Cheezo Sept. 5/95 who will be my daughter-in-law. I will always love you forever. Don't forget God love is greatest. From: Marion Shecapio. Mist.

---

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# CLASSIFIEDS

**Happy 17th** birthday to Ryan Erless in Waskaganish, Quebec on September 30, 1995. You are special to me and I love you always. Be good. Love, your Mom Gladys in Mistissini.

---

**I love you,** you love me, we're a happy family, with a great big hug and a kiss from me to you. Won't you say you love me too. Happy B-day Uncle "Perkins" (John-Paul Wap.) on Oct. 6. From your first niece, Valerie Tanya-Rose Wapachee.

---

**This birthday** wish is going to Nina Bobbish on Sept. 28. Love from Mom, Dad, Robert, Pauline, Lisa, Brittany, Rachel and Elizabeth.

---

**Belated B-day greetings** to my cousin Reuben Wapachee on Sept. 16. (Nem.) Thank you for being there when I needed a friend. May God bless you! Good luck in every way cuz. With love and prayers, cousin Brenda-Rose Wap. (Nem.)

---

**Special b-day greetings** going out to our one and only bro. John-Paul on Oct. 6 (Nem.) Good luck in every way! We promise you that we'll always be there for you whenever you need a friend. We love you so much. With lots of love your sisters, Brenda-Rose, Celina, and Laura Wap. xoxo.

---

**Happy belated** birthday to our cousin, Peter Ratt, on August 15/95. Hope you enjoyed your special day as much as we enjoyed being related to a wonderful cousin as you! Fr. cousins, Amanda. Jessica, Nikki, Brian and Cynthia.

---

**To my beautiful cuz-inn** Channin, (C.D.M.) Miss Hamilton who celebrated her B-day Sept. 24th. Happy Belated Birthday! Chezz, I'm so late.. I hope you had fun on your Birthday. Ha! I know you did! How's little cam doing? We miss you guys! We have a lot of catching up to do. Anyways, write to me A.S.A.P. or call. I wanna hear all about it! Yeah! Everyone says hi! To Derek too. Yeah, about the wedding, it was a blast!!! You have to hear it. So, come home soon.. I haven't seen Jeremiah YET, you must miss that little one...Love your cuz who misses you terribly. H.D. XXX. (Wask.)

---

**Birthday Greeting going** out to our loving grandchildren. Danny Oct. 6, Lena Oct. 7, Davey Oct. 19, Andre Oct. 16. We miss you very much and love you all. May you have lots more Birthdays. Love always, Gran & Grandpa, Margaret & Tom. Wemindji.

---

**Belated happy** birthday!! to the Nationer, our uncle Neil who celebrated his ??? birthday on ?-?? Yesterdays. How old are you anyway? Yeah, Neil, when are you plannin' on getting ? All the way from Waskaganish, Stella and Heather.

---

**Happy birthday!!** to Gloria on Oct. 6th. Sorry if I've been a real ? Still, I love U my friend. H. xxx

---

**A very special** birthday wish going out to my son, Michael Ian Kawapit, who will be turning 2-years-old on September 28. I love you very very much. Lots of hugs and kisses. From Mom.

---

**Happy 18th** birthday to my only girlfriend (Delie) Fr. (Was) on Oct. 8-95. I'm hoping u'll have it great. Your life routine will be turning to adulthood. So take the best care of your self. Don't party, take it easy babe, Jackson.

---

**A birthday wish** going out to my boyfriend in Wasw. Happy birthday Bianca Icebound on Oct. 1st, 95. From your boyfriend, Peter Bosum in Ouje. I miss you very much. I love you.

---

**Happy 2nd** birthday to Heather. Love, Gogo, Gakee, Wawa, Gogwee, Mas and Nona.

---

**We wanna wish a** happy birthday to our son, Willie J. Happyjack on Sept. 23 and to our daughter Melanie Gull on Sept. 29. We love you both a lot. With love and kisses, Mom, Dad and Bobby in Waswanipi.

---

**Happy 5th** birthday going out to our sweet granddaughter, Alannah Happyjack on October the 26th and many more coming your way. Hope you'll have a great one this year. With all our love, Grandma Emma and Grandpa Abel Happyjack. xoxoxoxo.

---

**Happy birthday** to Rita Pepabano in Eastmain. She will be celebrating her 23rd birthday on Oct. 3, 1995. Love always, Deborah. Chisasibi.

---

**We would like to** send all our love and birthday greetings to our one and only true love, David Whiskeychan Jr. on Oct. 7, 95. We love you very much. With love always, Rachel and Davina from Waskaganish.

---

**I would like** to wish a happy birthday to my girlfriend Daisy Happyjack on August 28 who will turn 14-years-old. I miss you very much and I would like to see you soon as possible. Love always, Simeon D. (Ojay)

---

**We would like to** wish a happy birthday to our step-brother Thomas Tremblay Neeposh on Sept. 23/95. Wishing you all the best. Hope your day will be as special as you are. From Elizabeth N., Cynthia N. (Mist) xoxo.

---

**Happy belated** birthday to our little brother, Brian voyageur on August 25/95. You must be very happy now that you turned four. So have a happy birthday and many more! Love you always. from sisters and big brother. P.S. You're still not allowed in our room, but we still love you anyways. From big sisters.

---

**We wanna wish** a happy birthday to a special girl, Hayley, who will be 4 years of age on Sept. 29. from your cousins, Joshua and baby George and also your bro, Jordan. Take care on your birthday. Make sure you save us some cake.

---

**On Oct. 26th,** our sweet n' adorable niece Natasha Ruby Mark on Wask. Que. will turn 7-years-old. We'd like to wish her a very happy birthday!! "hope you get lots 'n' lots of gifts" Love you, Headge & Ellie. xoxo.

---

**Happy birthday** to Rita on October 3rd and to Adrian on October 6th and to Caroline on October 15th. From Lily, Mabel, Sandra, Norma and Debra. (Chisasibi)

---

**Happy belated** birthday to my best friend Hazel Pelletier on August 13/95. You're really special, very kind and lots of fun to be with. I'm glad we're friends cause you're someone it's easy for me to be with! Hope you had lots of fun at your party! From your friend always, Amanda Voyageur (Chis).

---

**This sweet birthday** wish goes out to a


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# CLASSIFIEDS

wonderful father and a charming grandfather, William Wapachee from Nemaska, whose birthday is on October 8. Dad, just a little note to tell you that we are very thankful for what you have done for us through the years, for the love that you had put in our hearts and for being there when we needed you, but words can't really express how much we love you. May this birthday wish put joy and happiness in your heart and once again, Dad! With all our love from: your sons, daughters and all your grandchildren, especially your favorite "little curly Sue".

---

**"A belated birthday wish"** goin' out to my little sweetums, Kassandra Diamond of Waskaganish and Nemaska, who turned two years old on Sept. 13th. My little shorty, miss you lots!! Love, your aunt Headge. xoxo. P.S. Kevin, send my blue?'s

---

**Happy birthday!!** to our sisters, Lorna Arlene on Sept. 29th, Stella Marie on Oct. 3rd. Hopin' you two celebrate your birthdays????? Puis, Ca va tu? pour votre fete ou quoi, I hope? too?. Just how young are you two now? Surely you two have a sense of humour. Ha! Ha! Love your youngest sisters, Heather, Theresa and Eleanor. xoxo

---

**Happy birthday** to a special little girl, Cheryl Macleod who will be celebrating her 8th birthday on October 7th, 1995. May your day be as special as you are. With love, hugs and kisses from all of us, Mom, Dad, Anthony, Darren and Elaine.

---

**Better late than never,** "General". I wish you a belated birthday on July 23/95 and also to Michael Voyageur on July 11, 1995. Since both of you are over the hill, just a little bit of kisses, hugs and love, Ha, Ha! From your "Sunshine" in Chisasibi.

## 102-WEDDINGS

**Congratulations to** Lorna and Darren Moore on their wedding day!! September 15th, 1995 in Moose Factory, Ont. The wedding was beautiful. I hope you guys enjoy a lifetime of together... you certainly deserve it. Hey Darren, planning on having an anniversary party or what? (It was the blast of the century!!) or was it the ?????? You figure it out!! Well, well Lorna, I guess you're a Diamond-Moore now, eh? Lucky you.

---

Congratulations to Laura Tanoush and Robert kitchen on their wedding of September 9 in Val d'Or. First of all I would like to express my gratitude for asking me to take part as the ring bearer. Secondly, I really did enjoy myself at the wedding. The ride in the limo I will never forget. It was just fabulous. Yes, about the cocktails I had three glasses. I mean three!!! What fun I had! Love, Darius Wapachee.

## 103-ANNIVERSARIES

**I want to wish a happy 4th** Anniversary to my love Stanley Gunner on Sept. 20. We hope both of us have wonderful lives together. May our love for each other grow stronger day by day. I will always love you. I love you with all my heart. With love, your wife Winnie.

---

**Happy anniversary** to my husband, Michael on August 19/95. Love you always, from you wife.

---

**Happy 5th** anniversary to Eric and Lorraine on October 5/95. From Mom and Dad, sisters and brothers.

---

**Wishing a happy** 2nd anniversary to my sister Daisy and my brother-in-law Stanley Coonishish on Sept. 24/95. Wishing you both the best in the years to come. From Cynthia N. (Mist)

---

**We want to say** a happy 3rd anniversary to our daughter and a sister to Dora and her husband Chris Iserhoff. And a happy 1st anniversary to our son and a brother Ricky and his wife Melanie Angatookaluk on Oct. 14/95. We love you always and we wish you all the best. From Mom, Dad, Ruth, Abraham, Raymond and Robert (Chis).

---

**This happy anniversary** note goes out to my special brothers and their wives, for John and Stella Wapachee on Sept. 9, and for Bertie and Gloria Wapachee on Oct. ? Wishing you all the best in the years to come and may God richly bless you marriages. With love, your sis |Deborah, niece Candice and especially the one and only little curly Sue (Wabin Juksh).

---

**We would like** to wish a happy 26th anniversary to our loving parents, George and Margaret on Oct. 14. We love you both very much and always will. With love always, your children (Eastmain)

---

**I just wanna** take this time to wish my husband, Roderick Petawabano a happy anniversary on Sept. 20/95. I know it's late, but it's never too late to let you know and the whole world that I love you very much. I have been through bad times, we both had a tough year without each other, but through this day forward I want to admit that my life has never been the same without you. You're part of my life and I want to thank God for bringing us together again. From this day, you and I are forever and our beautiful son Abel. Don't ever forget, "I love you". Your wife, Charlotte Petawabano

---

**Happy anniversary** to my husband George W. Gilpin on Oct. 14. I'm very happy to share a good life with you (26 years) I hope, Lord, give us a long life together. Thank you for all those good years we shared together. Love always, your wife, Margaret R. Gilpin. P.S. I love you.

---

**Happy anniversary!** to Nellie & John Sam on August 21/95. Alice and Ricky Visitor on August 10/95. We hope you enjoyed your special days. From friends, Bella, Beatrice and Michael.

---

**Happy 19th Anniversary** to my parents Matthew & Emma Wap. on Sept. 10. Thank you both for your support, generosity and the love you've seen showing all these years. You're one of the greatest parents in the world. May the Good Lord bless you both in these years to come. With love & prayers, Brenda-Rose and grand-daughter, Valerie Tanya-Rose.

---

**Happy 2nd Anniversary** to our son Mark and his wife Brenda on September 24. We will try to be there for you whenever you want a person to lean on. We love you both very much. Love Mom & Dad (Wadden).

---

**Happy belated** anniversary going out to Jimmy and Emma Jacob, Raymond and Caroline Hester on September 28/95. Congratulations!! From your family and friends in Waskaganish.

---

**Happy 26th** anniversary to our grandparents George W. and Margaret Gilpin on Oct. 14. We always love you with lots of hugs and kisses. From your grandchildren.

## 300-PERSONALS

**???,** I just thought I'd let you know how much I miss you!!! from across the miles. Love, Nee, xoxo.

---

**Special hello** greetings to Terrell J. Shecapio, Lorraine Diamond, Rebecca Cowboy and Margaret Hester in Montreal, Que. From Alice and Valerie. J.J. we hope you come back soon, we miss you a lot.

---

**I would like to** say hi to a very special friend, Utshikuin Andre in Lennoxville. Looking forward to seeing you again. Take care. love in friendship, Sharon Blackned. I miss you a lot. See you soon (Nem)

---

**We would like** to say hi to these two girls in Chisasibi, Anita Sealhunter, Annie Sealhunter and Reginal Gilpin. Take care. From friend always, Eleanor Gull, Valerie Gull, Monique Saganash and Melissa Gull.

---

**Lina Del Ray,** we miss you!! Kisses to you Nicko!! We'll be seein' you soon. Love,

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|---|---|---|---|
| ALL BOLD CHARACTERS: | ❑$4 | Photo (1 1/2 inch high): | ❑$8 |
| **BOLD HEADLINE**: | ❑$4 | BIG Photo (3 inches): | ❑$15 |
| Box around ad: | ❑$4 | | |

Fax to (514) 278-9914 or mail it: 5678 Parc Ave., P.O. Box 48036, Montreal, Qc., H2V 4S8
Money order payable: Beesum Communications. *The Nation* reserves the right to modify or refuse a classified. NOTE: We cannot ensure the accuracy of all classifieds.

# CLASSIFIEDS

Gramma, Grampa Diamond and family. xoxox

**I just want** to say hi to a friend in Waswanipi, Kelly Polson. From M. Moore in Senneterre.

**Hi there! Merilee,** I'll send you the pictures soon, write me, Love, your cuz, Guess???

**I would like** to say hi to a best friend of mine whom I love and care for so much. Whom I used to hang around with a lot but not ever since you'll be going to school in North Bay. This goes to Catherine Cheezo. I hope you had a great time on your birthday on Oct. 9. Love, best friend who really really misses you. Love in friendship and for always, Cynthia.

**Honey, I luv U** with all my heart and soul. I miss you and care for you in every way. You're handsome everyday and every way. You're the one I needed for so so long in my life. I want to marry you anywhere and anytime.

**John-Paul I wish** I was there in Nem. with you everyday. I miss you everyday, hour, minute, second and I luv U with all my heart, soul and spirit. you're the only one for me and pray to god I'll see you again. Your girlfriend. xox.

## 400-EVENTS

**Want to get in shape?** Aerobics classes every Monday and Friday at the J.B.E.S. gym from 6:00 to 7:00 p.m.

**Invitational Volleyball** tournament to be held in Chisasibi on November 2, 3, 4, and 5. For more information call Sarah Glisky at the Cree Nation Office.

**Eenous Chee Bhaadhaagoos Shoon** Music Festival in Ojay on October 20th and 21st. Call Ojay for more info.

**Monster Bingo** in chisasibi on October 19th. Jackpot is $12,500.

## 500-MISC.

**Kim Stephens and** Jackie Quinn, where in the world are you? Write to me. This is Gerri Mark in Wemindji. I wonder what you are doing these days. I hope you write! Your friend, Gerri.

**Were you in Noranda in 1974** at the high school graduation? If so, do you have any pictures of the graduates? I am interested and if you do have any, please write to me at 450 Mistissini Blvd., Mistissini Lake, Que. G0W 1C0.

**Special thanks going out** all the people who showed their love and sympathy for the loss of our mother Minnie Cannishish on August 9, 1995. May God bless you all. With love and prayers, Cannishish, Blacksmith family.

**I would like to** send this message out to someone who holds a special place in my heart even though things are not the same between us anymore. I'll never stop loving you and I will always be right here waiting for you no matter how long it takes. I will never give! And remember that I'll never forget your laughter and that smile of yours and of course I won't forget you (459) XXX O-Jay...

**Know of an event** that needs publicity? Send us the information c/o the Classifieds Dept. No hastle and it's free.

NEVER AGAIN!

a War Amps video series

**"In a war, everyone suffers...we must never let it happen again."**

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**For more information about *NEVER AGAIN!* please contact:**

**The War Amps**
**National Headquarters**
2827 Riverside Drive
Ottawa, Ontario K1V 0C4
Tel.: (613) 731-3821 (Ottawa) or 1-800-268-8821
Charitable Registration Number: 0286831 60

POEM

# Does anybody understand?

I am not alone, but why do I feel as if I am?
Do they even care how much it hurts or who they hurt?
The hurt I feel every day. Does anybody understand?
I sometimes wonder why?
How can you do this to your children, to your partner in life?
You always taught us right from wrong.
Always said to go after our dreams and try to make them come true. Is this what we should do too?
Does anybody understand?
I hide my feelings every time you start to talk about it.
It's like I put on my mask to hide the pain, the shame, the confusion.
Does anybody understand?
I only wish you see what I see. If only you were in my shoes for just a couple minutes, then maybe this will all end.
Does anybody understand?

**Caught in a trap**


## Coming On CBC TV
## Maamuitaau

October 21 and 22
George Matoush is 94 years old, Lizzie Edwards is 100 and Sally Minister is 103. They live in Mistissini and are the oldest living elders in Cree communities. **Maamuitaau** not only talks to them about their life experiences, but also finds out from their children what life was like growing up with their parents. On **Maamuitaau Chis'chaayihtamoon** we explore the uses of willow plants, the history of the drum and traditional medicine for swelling.

October 28 and 29
**Maamuitaau** takes a close look at the Quebec referendum issue including how the province was formed and why some of its residents want to separate from Canada. Also featured will be viewpoints from both the "yes" and "no" side, as well as the Crees position regarding the referendum.

Watch **Maamuitaau:**

| | | |
|---|---|---|
| Saturdays | 06:28 | SRC |
| Sundays | 07:00 | CBMT |
| | 18:00 | SRC |

(subject to change)

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AIR CREEBEC

# Cree Local Management Board

Deadlines for projects to be reviewed.

Please take note that the next Cree LMB meeting is scheduled for the week of November 27th, 1995 Therefore:

1. Proposals which only involve on the job training or no training whatsoever can only be considered if received no later than November 20th.
2. Proposals which involve off the job training can only be considered if received no later than November 6th.
3. Proposals which involve institutional training can only be considered if received no later than October 23rd.

Proposals received after these deadlines will only be considered at the following Cree LMB meeting.

Proposals must be sent to the following address.

Mail: HRDC Native Services
P.O. Box 6050, Station A
Montreal, Que. H3C 3M4

Fax: HRDC Native Services - (514) 496-1399

**For any additional information, please contact your local CEC Employment counselor or your community's Cree LMB representative.**

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